

MARKES AND
NO MARKES, OF
THE KINGDOME
OF HEAVEN,
MAR. D R,

A Treatise of things } Necessary,
 } Vnnecessary,
To the Kingdome of God.

By HENRY GREENWOOD Ma-
ster of Art, and Preacher of the
Word of GOD.

Rom. 14. 3.
*Let not him that eateth, despise him
that eateth not, &c.*

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TO THE RIGHT
worthy and VVor-
shipfull Master ROBERT
LEVYSTONE, Gentleman
of his Mijesties Bedchamber,
all honour in this life, and Eternall
glory in the life to come.



I was (worthy Sir)
a chiefe care in
Saint Paul the ho-
ly and gracious
Apostle (who was
Gentium iuba, and
Gods *Organum electum*, set apart
to preach and transveigh the
liquor of life to the Gentiles,
after hee had layd downe the
Foundation Christ Jesus, and
A 3 the

The Epistle Dedicatory.

1 Cor. 1.
10, 11.

the body of the truth, to keepe the *Corinthians* and other Churches from scisme, faction, strife and contention : as in the *Corinthians*, *Hee beseecheth them by the Name of the Lord Iesus Christ, that they would all speake one thing, and that there might bee no dissensions among them, but to bee knit together in one minde, and in one judgement*, and all this counsell for unanimity was but necessary, seeing the fruits of contention are so bitter.

I desire to be an imitator of this blessed Apostle in this Christian endeavour, considering what great quarrels and hot contentions are found in our Brittainish Church about matters of nothing, meere circumstances and bare ceremonies, & what a Rent it made among us by the same, to the great advantage
of

The Epistle Dedicatory.

of Satans Kingdome, and much damage of the Kingdome of Christ. Now to quiet these unnecessary jarres and make peace about the same (peacemaking being a blessed thing, *Beati pacifici, Mat. 5. 9.*) I have Mat. 5. 9 adventured to set forth in this portion of Scripture something about things indifferent, *That we being of one minde, may live in peace, and living in peace,* 2 Cor. 3. 11. *the God of love and peace may bee with us.*

I know in your Country they are more stiffe in contention about them, than with us here in *England*: I have therefore made bold to present this subject of things of a middle nature to your well-affected worship, not that I thinke you any way troubled or irresolved about them, but that through your good approbation of this

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plaine dealing Tractate, many
of your Country-men may bee
drawne to the like : that so
England and *Scotland* giving o-
ver these frivolous contenti-
ons about things of no mo-
ment, may joyne strongly to-
gether, and zealously contend
for the faith and verity of the
Gospell of Christ Jesus against
all the adversaries of the same:
I would to God that we could
all learne that grave counsell
rev. 20.3 of wise *Salomon*: *It is a mans bo-
nour to cease from strife, but every
foole will bee meddling.* Accept
then (I beseech you) of this
(more than poore) present, be-
ing the lively expression of
mine unfained love and true
thankfulnessse, for your kinde
respect of mee in Court and
Country, and at your best lei-
sure peruse gladly the same.

Having passed things indiffe-
rent

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rent in the forepart of my Text, in the second I proceed to matters of necessity for glory of our God, and the salvation of our soules, a trinity of graces for number; righteousness, Peace, Joy : and whosoever is not powerfully acquainted with the same, shall never bee blessed of the thrice blessed Trinity in the Kingdome of Heaven : Seeke then (good sir) righteousness not riches, peace not pleasure, joy not mundane pompe and honour : that as you are honoured to attend the presence of an unmatched earthly King, so you may in Christ Jesus be exalted at the Day of Judgement to stand with *Galriel* and al the heavenly Hoast before the Throne and face of the King of Kings, in glory everlasting.

Thus praying your good

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Worship to pardon my boldness in this Dedication, and praying Gods best mercies to be multiplied upon you, I take my leave but never leave to love and honour you, alwayes resting,

Your Worships to

be commanded

in the Lord,

H. GREENWOOD.



MARKES AND NO MARKES OF THE KINGDOME OF HEAVEN.

ROM. 14. 17.

*For the Kingdome of God is not
meates and drinckes, but righteous-
nesse, peace, and joy in the Holy
Ghost.*



Our blessed Apostle in
the former Chapters
handed at large things
necessary, being either
commanded or prohibited of God:
but now hee passeth to things of a
middle nature, neither required nor
prohibited in Divine Law, about
which there was hot strife and con-
tention in Rome twixt the conuer-
ted

ted Gentiles : The Gentile belauers condemned the Iewes because they were ignorant of their Christian liberty purchased by Christ, and published by the Gospell, who by his death abolished all Leviticall shadowes : The Iewish belauers condemned againe the Gentiles, because they were Apostates from Moses: the stronger despised the weaker for their ignorance, the weaker condemned the stronger for contempt of Moses Law.

Now that brotherly-love might continue, and these scandals bee remooved, the Apostle here sheweth, That the Kingdome of God is not meates and drinckes, but righteousness, peace, and joy in the Holy Ghost : as if this heavenly Doctor should say, The Kingdome of Heauen stands not in things indifferent, (as meates and drinckes, and dayes) therefore we ought not so stiffely to contend about them, but the Kingdome of God consists in more weighty matters, as righteousness, peace, and joy in the holy Ghost.

The

of the Kingdome of Heaven.

3

The words read divide themselves into two

parts { negative,
affirmative.

The negative part, in these words: The Kingdome of God is not meates and drinkes.

The affirmative part, in these words: But righteousness, peace, and joy in the holy Ghost.

First, for the exposition of the words, and then to the points that will naturally arise from the same.

By the Kingdome of God, sometime is understood the ministry of the Gospell; because the Elect are admitted into the Kingdome of God by the ministry of the Gospell, and God raignes in their hearts by the same: Thus it is taken, Math. 11.

11. He that is least in the Kingdome of Heaven is greater than John: that is, the least Minister of the Gospell of Christ can give a greater report of Christ than Iohn: we (the Ministers of the Gospell) are said to be greater than Iohn, not *proprio*
gratiam

gratiam sed propter testimonium Christi: not for grace, but for our testimony of the Lord Jesus: Iohn indeed pointed out Christ to the people, Iohn 1. 29. *Ecce agnus Dei*: Behold the Lambe of God that taketh away the sinnes of the world: but he could not say (as we can say) that Christ dyed, rose againe, ascended and tooke possession of Heaiven for his Elect: for Iohns head was taken from him, before our Head the Lord Jesus suffered.

2 Secondly, by the Kingdome of God is understood the Estate of grace in this life, whereby an entry is made into the Kingdome of God. Thus it is taken in the Gospell of Luke, Luk. 11. 21. The Kingdome of God is within you.

3 Thirdly, by the Kingdome of God is meant the estate of glory in the life to come, where God reigneth more perfectly in his Saints, and more fully, and therefore chiefly called the Kingdome of God.

And so it is taken, Ioh. 3. 3. Except a man be borne againe, he cannot

of the Kingdome of Heaven.

5

not see the Kingdome of God. All these (in my judgement) may safely stand with the words of the text : for the ministry of the Gospell stands not upon things indifferent, but of more serious and substantiall matters, as righteousnesse, peace, and joy in the holy Ghost : And for Grace and Glory, it is not meates and matters of indifferency, that brings us to Gods favour, or the Kingdome of Heaven : therefore no such strife ought to be about them.

By meates and drinkes, are understood all matters of a middle nature : as bread at the Sacrament whether leavened or unleavened ; as gestures at the Sacrament, whether sitting standing, kneeling : There was a time that certaine meates were not of an indifferent nature, for they were peremptorily prohibited of God : Levit. 11. 4. as that which chewed the cud, and divided not the hoofe (as the Coney, the Camell, the Hare) and that which divided the hoofe, but chewed not the cud (as the swine :) But now
by

A by Christ our liberty is enlarged, and wee may without breach of the Law eat, Cony, Ware, Hog, as that voyce from Heauen (when the Sheete was let downe to Peter in a trance) plainly sheweth: Act. 10. 15. esteem not that polluted which the Lord hath made cleane: now are they made indifferent.

Text.

For the Kingdome of God is not meates &c.

Doct.

The Instruction then from hence will be this: That things indifferent (as meates, and drinckes, and dayes) are of no necessity to the service of God or the salvation of our soules.

It is necessary to eat and drinke, else life could not continue: but to thinke that one kind of meate of it selfe is more pure than others, and that a man pleaseth God by eating our kind of meate, and not others is a fond and foolish imagination: for as our Saviour testifieth, Math. 15. 11. It is not that which goeth into man that defileth him: & Paul also sheweth in the 1. Cor. 8. 8. that meate makes us not acceptable to GOD, where

whereupon **S.** Paul gives this grave counsell, Heb. 13.9. be not carried about with divers and strange doctrines: for it is a good thing that the heart bee stablished with grace, and not with meates, which have not profited them that have beene occupied therein.

He thinks that that of **S.** Paul 1. Tim. 4. 4. should confound all idle opinions about prohibition of some meates, and some times: for (saith he) every creature of God is good, and not to bee refused, if it bee received with thanksgiving.

The English Church hath therefore (according to these scriptures) adjudged of meates and dayes, as unnecessary to holines or happines in their owne nature: as *Anno regni Edwardi sexti*: that one day or one kind of meate of it selfe is not more pure than another, & that all meates are lawfull, so that they be not used with vice but with liberty & thankfulness.

I know that gluttony and drunkenesse, and abusing the creatures, may deprive men of the Kingdome
of

of God, but using them temperately they hurt not.

Meates are not materialls of the woꝛship of God, foꝛ a man doth not please God because he eateth fish ra, ther than flesh: oꝛ dꝛinketh Beere ra, ther than Ale: oꝛ that sitteth at the Sacrament rather than kneele.

2 Vt 10. This then serues to confute the *Pharisees*, who say, some meates and dꝛinks are evil, as egges, flesh, wine, milke: they say that wine is the gall of the pꝛince of darkenesse: yet God saith here, The Kingdome of God is not meates, &c.

Also the *Pharisees* their pꝛue-fellowes are condemned, who say, that it were as good to deboure a soule as to eate & deboure things that had blood and life: yet God saith here The Kingdome of God is not meates, &c.

The *Jewes* would eate no hogs, flesh, the *Papists* no flesh will eate on some dayes, and in Lent, grosse ignorance, so (God saith here) The Kingdome of God is not meates, &c.

The *Papists* say that to eate flesh in Lent, Ember weekes, fasting dayes,

of the Kingdome of Heaven.

9

dayes, is as great a fault as to kill a man : wise fowles.

Thus wee see what a bꝛangle was among them of the new Church at Rome, about matters of nothing.

So at Corinth, what factions and diuisions were about their teachers and other things, one would bee of Paul, another of Apollo, dangerous dissentions,

And who is ignorant of what farrs and strifes were betwene the Easterne and Westerne Churches in Victors time, and all about keeping of Easter day ?

Afterwards whether the Lords Supper should bee celebrated with Bread leavened, or unleavened ?

The Churches of Lutherans in Germany are much to blame, which bꝛeake off society with the Churches of Calvinists (as they are termed for distinction sake) because of dissention about the Bread in the Communion, whether it should be eaten whole or broken ?

So what a world of trouble hath bene stirred up in England about matters

matters of nothing, about ceremonies of the Church, Crosse, Surplice, and kneeling at the Communion :

For these indifferent things the knot of brotherhood is not to bee dissolved, nor Communion forsaken.

But hee that is disobedient to authority, herein for his disobedience, shall beare his owne burden, for lawfull authority ought to bee obeyed in things indifferent, although the thing be indifferent yet to obey or not to obey in such things is not indifferent. Disobedience unto lawfull authority is against him. Rom. 13. But that these things fore mentioned are indifferents, it is plaine, for they are neither commanded nor prohibited by the word of God, neither are these in their owne nature good nor evil: they are neither *Cum verbo*, nor *contra verbum*, sed *præter verbum*: they are neither with the word, nor against the word, but besides the word, as saith an ancient Father: being things indifferent, they may be done and God pleased, and they may not be done and God pleased.

Pet

Yet what bitter censures are amongst us about these things: ignorant persons censure others very headily which differ from them, and condemn every thing they cannot reach to: as here the Jewes weake in judgement, account the believing Gentiles which use their liberty in meates and drinckes, violatores to Moses Law, and rebels to God.

I would have all such as are so forward to censure their brethren in these things of a middle nature know that in things of indifferency it is the intent of the doer, that makes that good or naught that is done, for the things in their owne nature be neither good nor evill: (which makes against all those that deny Adiaphora things indifferent, holding all things to be either evill or good) now of the inward intention God alone is the discernet, so that in these things he alone is to be the Judge: therefore abstaine from judging, lest thou beest an usurper of Gods office.

Amongst us, hee that sitteth will censure him that kneeleth, as idolatrous:

frous: and he that knealeth, censures him that sitteth as superbiours: But Christians should have a more charitable opinion one of another in these things indifferent, done or not done: as Paul wisheth, qui non manducat, manducantem ne iudicet, Ro. 14. 3. He that eateth not, let him not iudge him that eateth.

But leave him unto him, who knowes the intention of our hearts, but he that out of pride, or filthy malice, or a superbiours mind, shall oppose himselfe to authority in things indifferent (established for the good of Gods Church) shall as I have said beare his condemnation whatsoever he be.

Seeing then these ceremonies are neither parts of Law nor Gospel, what reason have Christians to dissent for them, why doe not private men, rather yeld to publique authority among us. Indeed for such things as please or displease God (as precepts of the Law, promises of the Gospel, faith and obedience towards God) we are strongly to stand

stand and earnestly to contend for such things, as in Iude. 3. we are admonished: we have Paul also for example Gal. 2. 11. but to stand out for chips and feathers, is but folly. And that Gath and Ascalon had never heard of the divisions of Ephraim, and Judah.

What will Strangers say of us thus living in discord? These are the Christians, they cannot agree, one holds one thing, another another, what Religion call you this? As the Papists doe hereby take occasion to blaspheme our Religion, forgetting their owne domesticall contentions in more and more weighty matters.

The maine reasons of this difference among us, are these

two {
Hans infirmity.
Hathans malice.

Hans infirmity, which cannot endure to bee crossed in our opinions, to which we are too much wedded.

Hathans malice: delighting in the contention of brethren, being much
to

to the hurt of Christs Kingdome and advancement of his owne : for a divided house cannot stand.

Let every soule therefore labour for unity and uniformitie about these things indifferent, and pray ye all for the peace of Ierusalem : I beseech you as Paul perswaded the Corinthians 1. Cor. 13. 11. bee of one mind, live in peace, and the God of love and peace shall be with you.

I thinke it not amisse to examine briefly the differences that are amongst us about things indifferent, as the crosse, surplice, and kneeling at the Sacrament, and so make peace about them, if it be possible.

The main thing that makes our brethren stumble at these ceremonies is the grosse abuse of the Romish Church : for they most idely and superstitiously ascribe power to the Crosse, purity to the surplice, and fall downe Idolatrously to their beaven God : what if these things bee thus grossely abused in Rome, may they not without offence bee used in England ? What if they abused their

knives

knées to Nabuchadnezzars Idol, shall it not therefore be lawfull for Daniel upon his kness to pray unto his God and praise him. Dan. 6. 10. These things are not propounded to us for any superstitious use or end, but civilly

for { Distinction,
Decency,
Conveniency.

The Crosse is used to distinguish us from Infidels that deride us, for depending on Christ crucified for salvation.

In the Primitive Church Christians being derided for trusting on Christ for Heaven that dyed on the Crosse (for this was the taunting talke of Infidels to such as converted, *tunc crucifixo credis? quanta demencia?* dost thou believe on a crucified wretch? who hath bewitched, who hath assailed thee?) would not be outfaced, but gloried in him that so dyed, and set up wooden Cresses at their doores, to shew that they were not ashamed of their profession and faith: afterward the crosse was
brought

brought into the Church to distinguish (as a civill badge, signe or ceremony) Christians from despising and deriding Infidels.

The surplice is used as a garment of decency in the ministry of the word: severall robes are appointed for severall callings: The Parliament Lords in their Robes, the Judges in their Robes, the Ministers of the Gospell in their Robes: what errour can there be in all this? where is there the least glimpse of superstition herein? It is true indeede, Jude forbiddeth us to touch the garment defiled with the flesh: Jude. 23. I confesse a plague shirt is dangerous to bee woꝛne, but if the plague bee waishd out and the shirt made cleane. no danger in the shirt: It is true the Surplice as it is used Idolatrouly in Rome. is the garment defiled with the flesh, and at no hand is it in that kind to be receibed: but (blessed be God) the superstitious use of it is taken away in England, and it is onely appointed for decency and distinctive order, therefore in
this

of the Kingdome of Heaven.

this kind who can justly be offended at the same.

Againe for kneeling at the Sacrament, it is true, it is most wickedly abused in the Church of Rome, but in our English Church there is no such use or end of kneeling: we kneele not to the Bread, we beleeve no transubstantion, we doe it to testifye our humble and heartie thanksgiving to the Lord for our redemption in Christ Jesus.

Severall Churches, severall gestures: The Germane Church, appointeth standing imitating the eating of the pascheover in Egypt: The Geneva Church useth sitting, immitating Christ at his last pascheover: The English Church ordereth kneeling as a convenient and fit gesture to expresse our humble thanksgiving to God for our redemption by Christ Jesus: I hold no gesture more laudable in this solemne service of God than this.

A misconceit of these things keepes back many from the intertainment of them: a conceit taken

Markes and no markes

is not easily remobed. I once much doubted my selfe about Crosse, and Surplice, but the maine thing that troubled mee was their base use in Rome: but considering how (without wrong to the conscience:) they are offered to us in England, I rectified mine ill opinion of them, and without doubting received them: A man that is upon an high steeple if hee looketh downeward, trembleth, but if hee looketh upward, his feare is put apart: So when I looked upon the superstitious use of these things in Rome, it troubled me, but when I looked upon the innocency of them in our English Church making all to the glory of God: feare and horror forsooke mee. The Lord grant that all Gods people may wisely and rightly iudge of these things. And this counsell I give all Gods people that they labour by all meanes to be thoroughly perswaded of the indifferency of them, and so by consequence of the lawfulness of them: For whatsoever is not of faith is sinne, (saith the holy Ghost: and what-

of the Kingdome of Heaven.

whatsoever is done out of a doubt- Rom
full mind is also sinne. Rom. 14. 23.

But what is it (I pray) that is
alledged against kneeling at the
Sacrament :

The first objection made against
kneeling is taken from Christs ex-
ample, for (Christ saith our irresol-
ved brethren) sate at the Sacrament:
*Nō omnis Christi actio nostra debet
esse instructio* : every action of Christ
should be inimitable to Christians.

Ans. He sate at the long Supper
of the Lambe, but when he gave the
new Sacrament of Bread and
Wine, it is not expressed whether
hee sate when hee gave it or no, or
whether the Apostles were sitting
still or no : for Christ made a prayer
before hee gave it (hee gave thanks
saith Marke) now whether hee pray-
ed sitting or kneeling, I know not,
but sitting formerly at the supper of
the Lambe, very likely hee sate still:
but his sitting was occasionally, not
purposely : we pray at the table sit-
ting, but from the table kneeling, we
have no such induction to sit at this

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Sacrament as Christ had at that, therefore Christs example herein is not necessary to be followed of us.

Againe wee sit not as Christ sate wee sit upright, but Christ lay on his side upon a pallate or upon the plancher : Math. 26. 20. *Recubuit (non sedebat) cum duodecim* : ἀνέκειτο μετὰ τῶν δώδεκα : and Luke 22. 14. *Discubuit, et duodecim Apostoli cum eo* : ἀνέπεσε, καὶ οἱ δώδεκα ἀπόστολοι : hee sate downe and the twelve Apostles with him : that is, hee sate leaning or lying on his side : this kind of gesture the Greeke and Latine words import, and not an upright sitting. And this was the ordinary gesture of the Jewes at their meats, a gesture that betokened great reverence and humilitie.

Againe Christ after the Jewish manner put off his shoes, when hee did eate the pascheover : wee doe not so.

Againe Christ celebrated the Sacrament in the evening, wee doe not so :

so : wee have not that necessity for it, as Christ had : How then (all these things rightly weighed) doe those that stand for sitting at the Sacrament, immitate Christ ?

It is worthy delivered by Cirill : *Christus in cena docuit quid ageret Ecclesia, non quando non qualiter* : Christ taught in his last Supper his Church what to doe, not when to doe, neither in what manner.

The second objection against kneeling, is because they kneele at Rome Idolatrously, therefore wee must not imitate Idolaters, at the Sacrament.

2.

Ans. If Papists will kneele to a breaden God, upon supposed transubstantiation, shall not wee humble our selves upon our knees to our great and good God of Heav'n, when hee sealeth us up in the Sacrament of his sonne to life and salvation. I hope no man dares deny the knee to be given to God : wee kneele not to the Sacrament : They in Rome abuse their Temples also in their superstitious dedications, in

their Idols, and their idle and Idol service: they abuse their Papists in their seditious and lying predications: the holy Scriptures they most wickedly pervert: Shall not wee therefore visite the Temple, preach and heare the Word: the abuse of a thing (as that ancient saying is) takes not away the use of a thing: *Abusus non tollit usum.*

3 The third objection is, because the Supper of the Lord is a banquet, and wee sit at banquets, not kneale, therefore kneeling is not sitting at the Sacrament.

Ans. The Sacrament is no corporal banquet to fill the belly (for it is but a poore banquet, to eate a bit of Bread, and drinke a drop or two of Wine) then sitting were convenient, but it is a banquet for the soules refreshing, for which refreshing what Christian soule will not expresse thanksgiving: therefore the gesture of kneeling is a sutable and meete gesture: And because this banquet differs from our banquets at home, it is very requisite that the gestures

gestures should bee different also: and
for my part, my soule never banquets
better than when I am upon my
knees to my God.

Many other things are alledged
against kneeling at the Sacrament,
but I will not spend too much time
about them, but hasten to weightier
matters as righteousness, peace, and
joy in the holy Ghost: For the King-
dome of God is not meates, &c.

Onely this Item I give all Gods
Children, that they make not ge-
stures at the Sacrament materialls
of the Sacrament, but more cir-
cumstances; and the Sacrament
may be done with them, or without
them: but that gesture the Church
appointeth, let that be submitted to:
where the Church appoints standing,
let standing stand: where sitting, let
sitting be: and where kneeling is
required, let every one embrace it.
for the Church hath power over
things indifferent for decency and
orders.

This counsell being followed, it'll
bring much credit to our English
Church,

Church, much peace to our Brittish Ierusalem, and much comfort to our owne soules. Obedience and order two laudable things, the ordered man is the sound man for Heauen: Psal. 50. 23. To him that ordereth his conuersation aright will I shew mine owne salvation, saith the Lord. And God him selfe is the God of order and not of confusion, as in all Churches of the Saints: that is a true Saint Church, where order and peace with truth and holines is maintained.

Thus much for the negative part of my text, and for the judgement of things indifferent.

Text.

For the Kingdome of God is not meats and drinkes, but righteousnesse, peace, and joy in the holy Ghost.

These words are the affirmative part of my text; the scope of this Scripture is to shew that the marke of a Christian is not in obseruing of things indifferent, but in obeyning of righteousnesse, peace, and joy in the holy Ghost.

First,

the participation of the exact righteousness of Christ : for as Christ was made sinne by imputation, so by imputation of Christs righteousness, wee are made righteous : for *justus et justificans non est nisi Deus* : for there is none just and a justifier of others but God : Rom. 5. 18. So
 m. 5. 18 by the grace of one shall many bee made righteous : for Christ is the wedding garment that covereth our nakednesse from being seene at the day of judgement, faith is but the hand of the soule to put him on.

2 Secondly, Righteousnesse inherent, this cannot justifie us, because it is not perfect in us, yet this doth justifie that Christs righteousness shall justifie us : hee that hath not inherent grace, cannot claime the compleat and imputative righteousness of Christ for his justification.

Every member of Christ is sanctified by Christ : hee that is in Christ Jesus, is a new creature : Iohn 1. out of Christs fulnesse wee receive grace for grace.

As we received from old Adam
a double hurt { Imputation of his
sinne.
Derivation of his cor-
ruption.

So we receive from the 2. Adam
a double blisse { Imputation of
his merits :
Derivation of his
graces :

And no man shall bee justified in his
merits, that is not sanctified by his
graces.

1 The Papist is then condemned,
that makes works his righteousness,
not Christ. Vsc 1.

2. The blind worldling is also here
condemned that makes riches not right-
eousnesse, the seals of his soules for
Heaven : That worldling, Luke 12.
18. 19. was a foole in graine, that
trusted in his graine, and never lo-
ked for faith, no not so much as a
graine of mustard-seede : rich peo-
ple (if they have not the riches of
Christ) shall never enter into the
Kingdome of Heaven : for my text
saith here, that the Kingdome of

G O D is righteousness not riches, peace, not pleasures joy in the holy Ghost, not carnall mirth and laughter.

Vsc 3.

3. If righteousness be a marke of the Kingdome of God, then first and above all things let us seeke the Kingdome of God and the righteousness thereof: none but the incorrupt shall dwell in Gods holy hill: Psal. 15. 2. what if we have all the world and want sanctity, who can expresse our infelicity: the Lord create in us all new hearts, the Lord (of his mercy) renew in us all right spirits: unholy unhappye unholy unhappye.

Vsc 4.

4. In the fourth place wee may plainly see how few of mankind shall be saved: how few doe wee find among men righteous, truly pious: wee may take up justly in our times the cry and complaint of David: Psal. 12. 1. helpe (Lord) helpe for good and godly men decay: what a pity it is, that this world should be made for so many and the world to come for so few.

Vsc 5.

5. If righteousness be the countenance

best and surest marke of a member of the Kingdome of God, then how farre from Heaven are such as mock men for righteoulnesse, and despise such as precisely seeke to serue the Lord: A generation of vipers, how shall ye fly from the anger to come: how shall ye escape the damnation of Hell:

6 If righteousness bee a marke of Vsc 6.
the Kingdome of God, then wickednesse is a badge of a limme of the Diuell: if vertue, and knowledge, and faith, and temperance, and patience, and godlinesse, and brotherly kindnesse, and love, be assurers of Heaven: then ignorance, and infidelity, and gluttony, and drunkennes and covetousnes, & impatience, and prophaneesse, and maliciousnesse, are proofes of damnation: The plague of plagues is to be wicked: For as righteousness brings peace and joy, so ungodlinesse brings horrour, Hell, and torments everlasting.

Thus

Markes and no markes

Thus much for the first of the
three Heavely markes of our
happinesse, namely Righteous-
nesse.

The second thing that proves a
man a member of Christ, a Citizen
of the Kingdome of God, is Peace.

The Kingdome of God is righte-
ousnesse and Peace.

Peace is twofold, } 1. Good.
 } 2. Bad.

God peace
is fourfold, } 1. With God, Rom.
 } 5. 1.
 } 2. With the Consci-
 } ence.
 } 3. With our Bre-
 } thren:
 } 4. With our enemies,
 } Psal. 147. 13.

Bad peace is an agreement in
evill, as was the peace of Simeon
and Levi: Herod and Pilate: our
peace must bee joyned with truth,
Zachar.

Zachar. 8. 16. and with holinesse,
Hebr. 12. 14.

The three first are here meant:
whence let us obserue this point for
our instruction: That every mem-
ber of Christ is at peace with God *Doct.*
through Iesus Christ: from whence
springeth

a twofold peace } of conscience with
the Brethren.

This peace of conscience ariseth
from the remission of our sinnes, and
our reconcilment with God through
Iesus Christ: Christ therefore is
called our Peace: and the Prince of
Peace: and Peace-maker: Ephes. 2.
24. Esay 9. 6. Colos. 1. 8.

Concerning this inward peace I
will propound these 4 questions.

First, how this peace is gotten:

By two } 1. By grieving for our
sinnes done against
the Law.
2. By applying the
promises of the Gos-
pell for remission.

Secondly,

Secondly, how may this inward peace be preserved?

Ans.

By these
three

1. By aboyding all, but especially knowne sins.
2. By doing every duty uprightly, though not perfectly.
3. By often confessing our sinnes, and craving pardon for them.

Thirdly, May this peace be lost or no?

Ans.

The sense of it may bee lost for a time, but the thing it selfe never.

And it is lost
by these three:

1. By some or other grosse actuall sinne.
2. By neglect of some or other duty.
3. By some or other strong fit of temptation.

It fareth with the soule as it doth with the body: sometime well, sometime ill: saith hath his swoones: and this state of the soule is libely resem-

embled by these : The Sunne in
a Cloud : a man in a trance :
a dead in Winter.

Fourthly, How is this peace got,
again, being once lost ?

- { 1. By remembering Gods
former mercies.
2. By companying with
the Godly.
3. By attending the
publike ministry. Ans.
4. By renewing our re-
pentance more serious-
ly.
5. By private and ear-
nest prayer.

There is in the third place ano-
ther peace, a famous marke of the
Child of God: and that is peace with
brethren.

This peace Abraham sought with
God, when their servants fell soule
out grounds, Gen. 13. 8. David
ought to live peaceably with all
men : Psal. 120. 7 and perswades
all men to peace : 34. 14. seek peace
and ensue it : The like doth Paul.
Rom. 12. 18. As much as lyeth you,
have

have peace with all men : God is
 God of peace . Christ is the Prince
 of peace, the Gospell is the Gospel
 of peace, Heaven is a place of peace.
 therefore let us live in peace, that
 the God of peace may be with us.

Vse 1.

First here appeareth the happi-
 nesse of a Christian, he is at peace
 with his God, Rom. 5. 1. Being ju-
 stified by faith wee are at peace with
 God, through our Lord Iesus Christ
 and on the other side, the case of an
 unprobate is very miserable : Eiaij
 21. There is no peace to the wicked,
 saith my God.

Vse 2.

2 Let every man breathing labo-
 r to maintaine the peace of a good con-
 science, for this peace is a Jewel
 indeede, a continuall feast : The
 Paul indeuoured to keep a cleare con-
 science, both toward God and man
 Act. 24. 16.

Vse 3.

3. Such as live in strife and con-
 tention, not in love and peace, are
 members of Satan. For the King-
 dome of God is righteousness and
 peace. Let us then embrace peace
 as wee live together, let us love
 geth

is of the Kingdome of Heaven.

35

Further, to this end, let us take heede
of such things as may hinder peace.
of peace. Pride, for as wee reade in the
e, Proverbs, onely by pride commeth
to us. contention: Prov. 13. 10.

happ. Malice, 3. Revenge, 4. Envy,
t per. Fiercenesse, 6. Buss-medling, 7.
g ju Debate, 8. Strife, 9. Whispering,
e who Backbiting, 11. Tale-bearing.

Christ The Kingdome of God is peace:
of a and joy in the holy Ghost.

Text.

ay 37 Righteousnesse brings peace, and
wid peace joy : when wee see God well
pleased, and reconciled with us, and
abundant our loving heavenly friend
through Christ, how can wee then
have joy?

By joy is meant the sweet motion
of a Christian soule, cheered up and
made glad, partly by the present sense
of Gods love shed into the heart, and
partly out of hope of the reward to
come : yea wee are joyfull in tri-
bulation, Rom. 5. 3. In the holy
Ghost.

It is called righteousness in the
holy Ghost, peace in the holy Ghost,
joy in the holy Ghost. 1. to shew
that

that the holy Ghost is the efficient cause of these Heavely graces to our soules. 2. to distinguish Christ from carnall, worldly and unconstant,

For the Kingdome of God is in the Holy Ghost.

Doct.

Great is the joy, and unpeakable the consolation of every lively member of Christ: when a poor soule shall see himselfe delivered from sinne and Hell, and made just and righteous in the Lord Jesus, and reconciled with God, and given new to see his name written in the Booke of Heaben; What cause is there of joy.

No marvaile therefore if the twelve men joyed, and joyed, and joyed, and joyed when they found (by the starre) the Lord Jesus Mat. 2. 10. They rejoyced with an exceeding great joy: they rejoyced, they rejoyced with joy, they rejoyced with great joy, they rejoyced with an exceeding great joy.

No mervaile therefore, if the Apostles

posse bids us rejoyce in the Lord al-
wayes, and againe (saith he) rejoyce :
therefore great is the joy of the be-
liever.

Our Saviour when hee saw the
Apostles everjoyd in the casting out
of Devills, said, rejoyce not in this
that Devills are subdued unto you,
but rejoyce in this, that your names
are written in the Booke of life, this
is the ground of true joy.

This joy Mary was filled with :
By spirit rejoyceth in God my Savi-
our.

This is the joy that every Chri-
stian more or lesse enjoyeth, and
sometime or other comfortably and
sweetely feeleth.

This Heavenly joy differeth from
worldly joy, in these foure.

1. Worldly joy is naturall : this
joy is spirituall.

2. Worldly joy ariseth from exter-
nall things : this joy ariseth from
Gods love remission of sinne, assu-
rance of life everlasting.

3. Worldly joy makes men secure :
this joy maketh a man serve God
more

more earnestly and perfectly.

4. **Worldly joy** saith in adber-
sity : this joy makes us rejoyce in
tribulation, under the hope of salva-
tion. Rom. 8. 3.

Object. I never felt this joy in mee (may
some object) and yet I hope I am as
good a Christian as others.

Ans. If it bee hidden, it is hidden to
them that are lost : This is *Abcon-*
dita Manna, hidden Manna : Revel.
2. 17. It is onely knowne to them
that injoy it, and to them that are
elected : It is Gods owne wine, laid
up in Gods owne Cellers, for Gods
owne Spouse : the wicked of the
World shall never lick their lipps
of it.

1. Let us begge of God for this
joy, this joy is Heaben upon Earth,
this joy is the earnest of our Hea-
venly inheritance : this joy is the
injoyment of Gods backparts :
this joy if it bee perfected in us,
is no lesse than life everla-
sting.

Dauids suite above all other
was for this joy, Psal. 4. The
greater

greater soyt crabe worldly goods,
and riches doe imbrace, but Lord
shew mee thy countenance, thy fa-
uour and thy grace: For thou
thereby shalt make my heart more
ioyfull and more glad, than they
that of their Coyne and Wine, full
great increase have had.

Thus Moses prayed upon the
Mount: Exod. 33. 18. Lord shew
mee thy glory.

The Lord grant us this ioy
unspeakeable and glorious, which
the world can neither give nor take
away: Ioh. 16. 22. This your
ioy shall no man take from you:
that wee tasting of the Heauenly
comforts in the way, may enter
into our Masters ioy in the end:
with that blessed welcome, enter
th: into the ioy of the Lord.

2. Hee that hath tasted in any Vsc 1.
measure of this Heauenly Nectar,
let him blesse **G D D** for these
comforts: for these reioyngs
are given but to few: **A D A D**
what is man that thus thou
shouldst reioyce him: or the best
of

le. 3^s

of the sonnes of men that thus in
mercy thou shouldst ioy them.

3. No life so comfortable as the
Christian life : it is full of peace
and ioy : there is never an holy
duty holy perfozmed, but brings
meate in the mouth with it, ioy
unspeakeable : When wee pray,
how are our soules refreshed :
When wee preach and heare the
holy Word of G D D, our hearts
many times leape in our bellies for
ioy.

The worldling thinkes other-
wise of it : It is true, to respect the
outward condition of a Christian,
it is very miserable, therefore Paul
saith 1. Cor. 15. 19. If in this life
onely wee had our hope and our
hap, of all men Christians were
most miserable : But to respect the
inward estate of a Christian, it is
most ioyfull and comfortable :
The sufferings of this life are not
worthy of the ioyes that are here and
in Heauen prepared for us.

There is ioyntly ioy and
ioyntly sorrow in every Christian :
sorrow

Sorrow upon sinnes commission,
but ioy upon sinnes remission: sorrow
because by our sinnes we have
killed Christ, but ioy because by
his stripes we are healed: Heb.
12. 11. There is no affliction but is
grievous: There is the part of
sorrow: but it brings the quiet
fruit of righteousness: There is
the part of ioy and gladnesse.

The Kingdome of God is joy in
the holy Ghost.

4. If the estate of a Christian
bee so ioyous, then surely the con-
dition of the wicked is restless
and terrible: horrour attends the
wicked conscience here, and hell
hereafter: The very wicked in
Hell confesse no lesse: Wisdome
We have wearied our selves in
the wayes of wickednesse, we have
gone dangerous wayes, the way
of peace we have not knowne:
What hath pride profited us or
what hath the pompe of riches done
us good?

The Lord grant that we may
flye all hane and wickednesse, so

there is no peace to the wicked
saith the Lord.

Vse 5.

5. Lastly if Gods people have
such joy distilled and dropped into
their soules here in this world of
sorrow, in this body of sinne : What
are the ioyes prepared in
Heaven for them that love and
feare him ? neither eye hath seene,
nor eare hath heard, neither can
the heart of man conceive or ima-
gine, of the ioyes which the Lord
hath prepared in Heaven for them
that love him. There is great tran-
quillity, tranquill felicity, happy
eternity, everlasting blessednesse,
and the blessed trinity : *o gaudium
super gaudium, extra quod non est
gaudium, quando intrabo in te, ut
Deum meum videam qui habitat in
te.* O ioy above all ioyes, without
which there is no ioy, when shall
I enter into thee, that I may see
my God that dwelleth in thee:
To which most blessed ioyes of
the Kingdome of Heaven, the
Lord bring us all at the day of
our departure, for Iesus Christs
sake

take our onely Lord and Saviour:
To whom with **G D D** the
Father and God the holy Ghost,
bee ascribed all glozy and honour,
power, praise, and dominion for
ever and ever. Amen.

FINIS.



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